A Golden Trumpet,

Sounding an Alarum to Iudgement: the ſound whereof was neuer more needfull, though euermore profitable.

Dedicated and directed vnto all the Elect children of God which truly repent.

Newly publiſhed by *Iohn Andrewes*, Miniſter and Preacher of Gods word.

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The Author to the Reader.

SOund to Iudgement this Golden Trumper,
Into the eares of euery one:
Ere be ringing here of thine owne knell,
O sound t'alarum, for time will be gone.

Weepe for thy sins, and watch for the day
Here of the comming of Christ our Iudge:
Each day and houre slips quickly away;
No time is set, therefore doe not grudge.

Make this Trumpet to sound in thine eare,
A day of Iudgement is almost come:
Delay no time, wee all must appeare,
Now still prepare for the day of doome.

CHAP.

CHAP. I.

The first Chapter treateth of the sound of the Trumpet.

AS Adam sleeping securely in his transgression, had great need of that Trumpet from GOD, to rowze him from the sleepe of sin, *Adam, vbi es?* Adam where art thou? So necessary for euery sinfull Adamite, (to raise him vp from the sleepe of sin) is this notable *memento*, this worthy sound of this Golden Trumpet. Genes 3. 9.

Wherefore if euer there were a time for Gods Ministers to haue their hearts like the Lions, their face of Brasse, & their voice of steele, to sound this Golden Trumpet, that they might boldly in the face of the Congregation cry, and lift vp their voice like a Trumpet with the Prophet Esay, to shew the people their transgressions: If euer there were a time for Ieremiah to crie in the eares of Hierusalem, to declare amongst the Nations, and to set vp a standart to proclaim the fall of Babylon: If euer there were a time for Lot to reproue the Sodomites, for Elias to reproue Achab, Nathan to reproue Dauid, Ionah to crie to the Niniuites, or Ieremiah to wish his head to be ful of water, and his eyes to be a fountaine of teares: Yea Dauid, Esay, Ieremiah, Esa. 58. 1. Ierem. 50. 2. Genes. 19. 7. 1 Kin. 18. 18. 2 Sam. 12. 7. Ionah 2. 1 2. Ierem. 9. 1. Psal. 119. 37. Esay 22. 4.

Ier.4.19. Ezek.20.19. miah & Paul, to weep for the sins of the people; Then sure the time is now. Yet, notwithstanding the Gospell hath bene long taught amongst vs, the sound thereof hath filled our eares, but whose heart hath it pierced? Whose life hath it bettered? Sin is sharply reproued, but iniquity still aboundeth. To be briefe, I need not complaine with the Prophet of those greedy dumbe Curres, which fed themselues, and starue the soules of their flocke, but onely recite Gods threatnings against them in a few proofes of Scripture, and so I leaue them, for the Lord to require their bloud at their hands. For I may boldly say (the Lord be praised for it) that we had neuer more preaching, though neuer lesse following than we haue now: There were neuer more craftie worldlings, and greedy Nabals, that loue an ounce of giue me, more than a pound of heare me, than be now. O I feare, that there were neuer more that haue sold themselues, and their very Soules for lucre sake, than be now. Wherefore I doubt not but the very iniquitie of the whole world is come to maturitie.

Ezek.3.18. Ezek.33.7. Esay 56.11. Ier.23.1,2. Ier.48.10. Ezek.34.2,3. 4. to the 10. Ier.1.7,8. Zac.11.8.17. Malac.2.7. Ezek.34.10. 18. Mat.5.21. Mat.10.27. Mat.25.26, 27,28. Mat.9.37. Luke 10.2.

Therefore it is now high time to sound

sound the Golden Trumpet, and ring it with alarum, that if euer they will be rouzed from the deadly slæpe of sin, to awake and repent, now: for, *Qui non est hodie, cras minus aptus erit.* He that is not ready to repent to day, will be lesse ready to morrow.

Rom. 10. 18
Prou 11. 34.
Reuel. 3. 10

Oh now therefore, while the Gospel soundeth, now while Christ calleth, now while he knocketh, let vs now repent, let vs take this present time while we haue it; time and tide staieth for no man; the time past is irreuocable, which cannot be recalled: the time to come is full of vncertaintie, for it may be it neuer shall come: Onely the present time is ours, but it is momentarie: O therefore let vs take and make good vse of it.

To morrow, some will say, I will a Cõuert be,
O whẽ tel me I pray shal I this morrow see?
Let neuer wise man say, to morow mẽd I wil,
Who is not fit to day, is lesse & lesse fit still.

Wherefore, holy men of God vrge still the time present; Seeke ye the Lord while he may be found: Turne ye now from your euill wayes: Doe good while ye haue time: To day if ye will heare his voice, harden not your hearts.

Esa. 55. 16
Ier. 23. 15.
Gal. 6. 10.
Hebr. 3. 15.
Psal. 95. 8.

Thus the conuerted heart seeketh the present time, because it is a slæ-

Psal. 51. 17
Psal 51. 4

bing and a tender heart; It trem-
Acts. 2.36. bleth at the word, it is pricked when
Psal. 6.59. it is rebuked, & inflamed with bur-
Pr. 1.119.13. ning zeale when it is instructed. O
John 2.17. then take hold of this present oppor-
Tim. 2. 14. tunitie. so friendly smiling on thee,
and repent presently: Let the sound
of this Golden Trumpet be euer in thy
eares: For as our Sauiour Christ
said of Iohn Baptist, This is Eliah, if ye
Mat. 11.14 wil receiue him; So say I, this instant
this moment is the time of repen-
tance; this is the day of saluation;
this is the time of grace; this is the
acceptable houre. Therefore em-
brace it. We read that the Niniuites
were conuerted at these words of Io-
nas preaching, Yet fortie dayes & Ni-
Ionah 3. 4. niueh shall be destroyed.

The sound thereof caused not only
the Subiects, but the very King of
that City to come from his Throne
of Monarchie, to cast of his Robes,
to put on sack-cloth and sit in ashes
Ionah 3. 5. with fasting, weeping, and great
mourning.

S. Peter at one sermon conuerted
three thousand soules vnto Christ,
insomuch as they were so pricked in
their hearts at his Doctrine, that
they came crying, Men and brethren
Acts 2. 37. what shall we doe to be saued? In an
th

ther Sermon he conuerted Cornelius the Captain, with a great multitude. Acts 10.

S. Iohn Baptist at one Sermon conuerted both Scribes, Pharises, Publicans, Souldiers and Sinners, insomuch as all that heard him preach, Mused in their hearts whether he were not very Christ. Luk. 3. 14. 2

Paul conuerted many in Asia, and also in Europe, yea in all parts & quarters of the world: Christ himselfe conuerted so many, that it caused the Iewes to cry out, Behold the whole world goeth after him. Rom. 5. 15. Iohn 12. 19.

O where is any such Conuersion in these our dayes? What drowsinesse is in vs? What carelesnesse? Nay, what madnesse is in vs, that we cannot be conuerted with all the preaching that is so often and continually preached amongst vs? Can wee not remember? Is our memory so short? Or haue wee drunke so much of the Riuer of forgetfulnesse? That we remember not what our Sauiour saith plainely, Except ye repent, ye shall all be damned. Luke 13. 5. Esay 59. 2. Nahum. 12. 1 Kin. 10. 1, 2. 1 Chro. 9. 8. 0

Let vs consider with our selues, and descend into our owne Conscience, and see whether there be any Reason why God should spare vs, and deale so seuerely with others: Matth. 12. 42. Luke 11. 3.

Saba the Queene of the South came from the furthermoſt part of the world, to heare the wiſdome of Salomon: But many of vs, which liue in this euill declining age, are ſo ouerbuſied with worldly affaires, that they haue little or no time to come out of their dores, to beſtow one houre in the Church to heare the Wiſedome of Chriſt.

The want whereof maketh many which neglect their comming to Bethel, the houſe of God, to ſtarue their Soules in Bethauen, the denne of iniquitie. Yea, too too many to become ſo godleſſe, ſo graceleſſe, ſo rooted in all ſin, and ſo fully reſolued to liue therein, that if Iohn Baptiſt were to preach, Eſay to crie, King Dauid, Ieremiah, and Paul to weepe for the ſins of the people, yet they are ſo frozen in their ſin, and ſo wedded in their wickednelle, that a Leopard may ſooner change his ſpots, and a blacke Moore become white: nay (as our Sauiour ſaith) It is eaſier for a Camel to goe thorow the eye of a needle, than many to forſake their beloued ſins to gaine the Kingdome of heauen.

Gen. 18. 19.
Hoſ. 4. 15.
Matth. 3. 2.
Eſay 51. 12.
Pſal. 116. 8.
Ierc. 4. 19.
Ierc. 9. 1.
Act. 2. 3.
Mat. 10. 51.

What ſhall I more ſay? If Chriſt himſelfe came from Heauen, to crie vnto the people for to repent in theſe our

our dayes, it may be they would let him say what he would, but I feare that too too many would doe what they list: All his preaching, and all his wonders would no more prevaile with the wicked in these our times, than it did in his time with the Jewes.

To conclude then this point, if any seeme to storme at my harsh writing, let them amend their liues, & not dislike these my lines: For I openly protest, I feare none but God, whose truth I teach, and hate nothing but sin, which is the ruine and destruction of the soule. I care not for my life, so it were lost in the defence of the truth: I woke not for preferment, the world is so corrupted: I desire not the praise of men, it is but vanitie: I ayme not at my owne good, but to set forth gods glory, the discharge of my owne conscience, and the benefit of Christ his Church and children.

CHAP. II.

Of the shortnes & vncertaintie of mans life.

MAns life is but a pilgrimage, a trauell, and a way: and he is scarce entred into the world, but he is admonished to remember to depart out of the same: for all the world is

Genes. 4.7
Psal. 3.1.
Sirach 40.
Psalme 1.

is mutable, and of all the things in the world man is most mutable. And as our daies here are short and euil, we ought alwaies to be prepared for the Lord. For *Nihil certius morte, hora mortis nihil incertius*, as there is nothing more certaine than death, so there is nothing more vncertaine than the houre of death. We are all tenants at will, and know not how long we shall remaine in this earthly Tabernacle.

Bernard.

All creatures war old with this aged world; this is euen the last houre, the world cannot continue long, Methusela liued 969. yéres. If in our age we reach to 80. it is with sorrow and labour. Thou hast made my daies as it were a span long, saith Dauid. All flesh is grasse, (saith the Prophet) and all the glory therof as the flower of the field. The old world had 120. yéres giuen them to repent, Niniueh 40. daies, and Israel 40. yéars; but thou O man knowest not how long thou hast to liue.

Genes. 5. 27. Psal. 89.

Psal. 39. 5.

Isay 40. 6.

Genes. 6. 3. Ionah 1. 4. Psal. 95. 20.

Some are wasted away by wantonnesse, as Commodus, Claudius, Nero, Alexander the great, and such like. Some are shortned by ambition, many will neuer leaue climbing till they catch a fall. This climbing by ambition

ambition cut off the daies of Absalom, and brought Haman to the tree. 2 Sam. 18. Hester 7. 2 Kings 23.

Some God taketh away, because the world was not worthy of them; and some, because they are not worthy of it. He cut off Iosias, for his soule pleased God: therefore he made haste to take him away from the iniquity of the world. Psal. 54. 5. 1 Kings. 22. 4. Psal 54. 5. 1 Kings 22. 2 Sam. 15 32.

He cut off Achab, Agag and Herod, because they were vile and vngodly men, therefore they did not liue out halfe their daies. Mat. 2 19, 20. Acts 12. 23.

Some God cutteth off suddenly, in so much as they haue not time to thinke on God, or once to cry, Lord help me. The old world not thinking on death, was suddenly drowned. The Sodomites suddenly consumed by fire. Pharaoh with all his Host swallowed vp in the sea. The Israelites gnawne of deadly Serpents. Corah, Dathan and Abiram eaten vp of the earth. Herod suddenly deuoured with lice. The rich man suddenly smitten with death. Lying Ananias and his wife suddenly fell downe dead. Eglon the Moabite and Abner the Captaine were suddenly murthered with the sword. To conclude, all histories in all ages are full of the like examples. Genes. 7. 11. Gen 19. 24. Exod. 14. 27. Numb. 21. 6. Numb. 16. 3. Acts 12. 23. Luke 12. 20. Acts 5. 5 and 10. Iudges 3. 21. 2 Sam. 3. 27.

CHAP.

CHAP. III.

Of the straight accompt wee must giue vnto God at the day of Iudgement.

TO draw euery man to a better consideration of his time, and of his accompting day, our Sauiour addeth a reason why we should bee ready, and alwaies prepared to render our accompt; for (saith he) The Kingdome of God is at hand. Matth. 4.

What will moue a man to consider of himselfe, and of his accompting day, if this will not? when hee heareth that the same is at hand.

Mortall men in their accompts they make to their Lords and Masters, will gather their scrowles, Bils, Papers, and other writings, from hundreths to farthings, lest they be found vnworthy men to bee put in trust with such worldly commodities.

If mortall men haue such a care how to make their accompts to mortall Auditors, what care, nay, what feare ought to bee in all men & women, when they are summoned by the eternall God to appeare before him, and his Angels, to giue accompt how they haue spent their time from their birth vntil their dying day?

Here

Here we are summoned to the high Imperial Court, of eternal doome. The time is come; and the Kingdome of God is at hand. O Lord who shall escape amercing here? Nay, who shall escape damnation here? Seeke vp your scrolles, search the bookes of your consciences: wee are called to the Court, where euery mans conscience shall be laid open. Wherefore vnlesse we repent, that our sins may be blotted out with the bloud of Christ Jesus, the Lord will call vs all to accompt, the bookes of our Consciences shall bee laid open, and euery sinne both secret and knowne shall bee brought to light: and not one sinne shall passe, but all our sins both past, present, & to come, as well our rebellious thoughts, as sinful Acts committed. Whereupon S. Bernard saith, *Omne tempus tibi impensum requiretur a te qualiter fuerit expensum:* All the time that God hath giuen thee (except thou repent) shall be required at thy hands, how thou hast spent it. There shall inquisition bee made for the thoughts of the vngodly: There shall not a wicked thought passe in Judgement.

Marke 1. 15.

Reuel. 20. 12.

Bernard.

Wisd. 1. 9.

CHAP.

CHAP. IIII.

Now followeth the manner of this accompt.

I. Who must giue accompt. (compt.
II. Of what things they must giue ac-
III. To whom this accompt must bee
IIII. When it must be made. (made.

FIrst, the persons that must giue accompt, our Sauiour Christ expresly sheweth vs to be men. But I say vnto you, (saith our Sauiour) that of euery idle word that men shall speake, they shall giue accompt at the day of Iudgement.

Mat. 13. 36.

1 Cor. 5. 30.

And S. Paul saith, we must all appeare before the tribunall seat of Christ, that euery man may receiue according to his workes. For as *Lingua est mentis interpres*, The tongue is the interpreter of the mind, so saith our Sauiour, by thy words (if thou doe well) thou shalt be iustified, and by thy words (if thou do euill) thou shalt be condemned. Thus we may see Christs true & iust iudgement, how that first by the euidence of their deeds they shall be accused: Secondly, by the witnesse of their words conuicted: and thirdly, by the testimony of their owne conscience condemned. Thus all men, none excepted, of all ages, & of all nations,

Mat 12. 37.

Kings

Kings and Princes, rich and poore, yea, all that haue beene from the beginning of the world, and shall be to the end of the same, shall appeare before the Tribunal seat of Christ, and giue an account euery one for himselfe.

II. Of what things they must giue accompt.

THey shall giue accompt not only of euery idle word, worke, & deed, but also of euery idle thought: yea, euery man, & euery member of man shall answer to his default. Matth. 12. 36. 2 Cor. 5. 10. Eccles. 12. 4. Wisd. 1. 9. Matth. 12. 37. Rom. 4. 12. 1 Peter 4. 5.

The King must giue an accompt for himselfe, and how he hath gouerned his Kingdome.

The Ministers that haue taken vpon them *curam Animarū*, the charge of Soules, must giue an accompt how they haue fed their Flock, and how they haue lined in their calling: The Magistrate for his Iustice: The Master for his seruants: The Parents for the children: And euery Artificer for his Trade, euery man in his own proper person, must render an accompt of his Talent, bee it ten, foure, or one that he hath receiued. And so straight shal this account be, that euery member of euery body shall

shall answer to his default: the Eyes shal giue an accompt what they haue seene: the Eares what they haue heard: the Tongue what it hath spoken: the Hands what they haue felt: the Feet where they haue beene: and the Heart of man what it hath thought. To conclude, both Heart & Body, with all the parts & powers thereof, shall bee indited & arraigned before the Tribunal Seat of Christ, to render a straight accompt, *Tam de dictis quam de factis suis*, both of their words and their deeds.

III. To whom this accompt must bee giuen.

THe Iudge to whom we must giue our accompt is Christ. The Lord
Psal. 56. 13 commeth (saith Dauid) to iudge the
Iohn 9. 22 World. S. Iohn saith, The Father iudgeth no man, but hath committed all
Gen. 18. 25. iudgement to the Sonne. And Abraham gaue God the stile of the Iudge of the world. There it is euident that our Sauiour Iesus Christ is Iudge of the world. He is *verus Iudex & iustus*, he is a true and vpright Iudge; yea,
Iames 4. 12 he is a Iudge that is able to destroy both body and soule in hell fire for euer.

Iude 14. 15. But let vs note, hee commeth not alone, but bringeth ten thousand of his

his Saints to execute iudgement vpon all; Yea, hee said to his Disciples, Ye which haue followed me shall sit vpon twelue Thrones, iudging the twelue Tribes of Israel. Mat. 25.34.

Vnto the godly he shall say, Come ye blessed, &c. They shall both with body & soule receiue a glorious Kingdome, and a beautifull Crowne from the Lords hand: for with his right hand shal hee couer them, and with his arme hee shall protect them. Because it shall bee a day of refreshing, when all teares shal be wiped away from their eyes, and all sorrow shall cease, and they shall liue and reigne with the Lamb for euer. Mat. 25.34. Wisd. 16. Acts 3.19. Reuel. 21.4 Reuel. 7. 17. Esa. 15. 8.

To the wicked (Christ saith) Goe yee cursed.

BVt first let vs note, that hee doth not iudge them after the manner of worldly Iudges, whose knowledge may be deceiued with false and Sophisticall pleas; whose Iustice may be corrupted with feare, hatred, loue & rewards; whose anger may bee pacified with pittifull words. Oh fearefull and terrible will the sight of this Iudge be to the wicked: for his power shall be inuincible, his anger implacable: his knowledge infallible Matth. 25.41. Matth. 7.23. Psal. 9. 8.

and his Iustice inflexible. First, ty-
ranny and cruelty shall not counter-
uaile his power: Secondly, benignity
of pittifull words shall not appease
his anger: Thirdly, liberality, nor
rewards shall not bow his Iustice:
Fourthly, subtilty of aduocates shall
not blind his knowledge.

Whereupon saith S. Augustine, *Iudex ille nec gratia præuenitur, nec misericordia flectitur, nec pecunia corrumpitur, nec penitentia mitigatur.* Neither is this Iudge preuented with fauour, nor bowed with mercy, nor bribed with mony, neither mitigated by Repentance: Therefore when Christ saith to the wicked, Goe ye curſed, hee doth not only curse them, but hee biddeth
Mat. 25. 41. them goe, he sendeth them to Gehenna, that dreadfull dungeon of vtter darknesse, that burning Lake and most fearfull Topher, yea, to that hollow caue and Chaos of all confusion, to that bottomlesse pit of eternall perdition: whose burning furnace is made by Gods Iustice, his power vpholds it, and it is blowne with the bellowes of his wrath, euer prepared for the Deuill and his Angels. And as Christ saith, Go ye curſed, his curse is *pœnarum inflictio*, infliction of punishment, which is twofold, *Pœna Damni*

and

and *Pœna Sensus*, the punishment of losse, & the punishment of sense. The losse of God, of his glorious and most blessed presence, his mercy, his fauour, his bounty, his beauty, his grace, and all his eternall goodnesse; the losse of heauen, the habitation of God, and of all his holy and blessed Angels and Saints, the house and hauen of happinesse, with all the vnspeakable ioyes, pleasures, glory, riches, and treasures thereof for euermore.

The punishment of sense which is hell and all the intolerable, euerlasting, and wofull torments thereof. As the blessing of God comprehends all blessings, so this curse Anathema and Maranatha, includes all crosses, Go ye cursed, &c. They shall bee cursed of Christ himselfe, cursed shall they bee Mat. 25. 41. of the Angels, whose curse is *conscientiæ cruciamen*, veration of conscience. Cursed shall they bee of the Deuils, whose curse is *pœnarum executio*, the execution of their punishment, according to that of the Poet:

Minos examen, Radamanthus dat cruciamē;
Tertius, heu frater tertia iura tenet.

One Deuill rippeth vp the examination, another Deuill tormenteth, the third addeth one torment vpon

another. For their desire is reuenge, their deuotion cursing, & their blessing blasphemy. They be in a Sea of miseries, and in an Ocean of calamities. Fire flameth about them, the worm of conscience gnaweth within them, rage, madnesse, and irefull indignation among them, vgly visages of blacke and fearfull Deuils affrighting them; Sulpher, and hot burning coales vnder them: the reuenging hand of God ouer them, and powring forth the vials of his wrath full of variety of plagues without ceasing vpon them.

They haue penury, for Gluttony: extreme thirsting, for excessiue drinking: burning for Lecherous lusting: want, for ill gotten wealth: outragious madnesse, for blaspheming: for oppression, vtter desolation; and a fearfull agony for bloudy cruelty.

Augustines saying of Diues. Rom. 7.

And S. Augustine speaking of Diues, saith, *Desiderauit guttam, qui non dedit micam*, he would not giue a crum, hee shall not haue a drop: a iust recompence: as he denied the least comfort to Lazarus liuing, so Lazarus shall not bring him the least comfort dead. And Seneca saith, *Nemini bonus, sibi pessimus*, as he was good to none, so (let it be his plague) he is worst to himself thus;

thus the paine for sin, answers the pleasure of sin. Their torments shall be both comfortlesse & endlesse. They shall bee dying alwayes, yet neuer dead. They shal seek death, but neuer find it. They shal be burning always, yet neuer burnt to death. Their meat shall bee griping hunger, and famine intolerable. Their drink shalbe lakes of fire and brimstone. Their musicke shall bee howling, & roaring of foule and vgly Deuils, with sauage furies accompanied, and with barbarous torments cruelly handled. Reuel. 9. 5. Psal. 1. 7. Mat. 13. 42. Mat. 22. 13. Psal. 11. 7.

Thus heauen they shall haue lost, which cannot be purchased. Yel they haue receiued, & the place must needs bee indured. And lok how many sins they haue set on the score, so many kinds of punishments are prouided for them in Hell. O how many causes of weeping, and dolefull crying shall those miserable wretches then haue? They shall weep because they cannot appeale from Gods dreadful iudgement. They shal weep, because their pleasures haue brought them to all these sorrowes. They shall weep, because they shall see their miseries are past all remedy and their repentance to late. To conclude this point, they will then curse the parents Reuel. 18. 3.

which begat them, and the wombs which bare them, the day wherin they were borne, & the Aire that gaue them breath: and will cry woe, woe, that euer we were borne. O where is that Diues that would not beléeue this before he felt the fire of Hell.

IIII. The time when we must giue this accompt.

WE must giue an accompt at the day of iudgement, when Christ commeth to iudge the World.

Mark. 13. 13 But of that day and houre knoweth no man, no not the Angels which are in Heauen; neither the Son according to his humane nature, but the Father. But according to his Diuine nature, hée knoweth as well as the

Act. 1. 17. Father. Therefore saith Christ, It is not for you to know the times and seasons, which the Father hath put in his owne power. But as Paul saith to the Corinthians, Seeing wee are they vpon whom the ends of the world are come, we ought to learne of our Sauiour,

Mat. 24. 42 to watch, for wee know not at what time the Lord will come. And our Sauiour séeing the iniquity of the world growing so fast to maturity, saith; Except those dayes should bee shortned, there should no flesh be saued.

These

Therefore saith S. Iohn, Repent, for the Kingdome of heauen is at hand. And S. Iames crieth out, Behold the Iudge standeth before the doore. If they looked for it to be so nigh in those daies, now sure it cannot be far off. Mat. 14. 24.

Augustine in his book vpon Genesis, against the Manichees said, that the world should last six ages. And (according to his prophecy) we liue in the last age. Eliah also prophesied that the World should last six thousand yæres, two thousand before the Law, two thousand vnder the Law, & two thousand from Christ his birth vntill his comming to Iudgement. If his prophecy be true, the World cannot last foure hundred yæres. To conclude, let vs be ready alwayes howsoeuer, although this day be like yesterday, and to morrow like to day, yet let vs not defer our repentance. For God came not vnto Adam before the euening, yet hæ came. Although the Angels came not vpon Sodome vntill the euening, yet they came. And so comes Christ to Iudgement, although hæ be not yet come, let vs not think he hath leaden fæt, and cannot come, lest we find hæ hath iron hands when he doth come. Genes. 3. & Gen 19. 1.

To conclude, if there bæ any one thing

thing in the Booke of God, from th
Alpha of Genesis, vnto the Omega
the Reuelation, that is able to turne
sinner from his sins to come vn
God vp repentance, it is the remem
brance of this generall iudgement
This is that kept Dauid in so muc
awe, I haue feared thy Iudgements,
haue beene mindfull of thy Iudgements
thy Iudgements were alwayes in m
Ps. 118. sight.

Therefore let vs speedily repent
that we may be vnblameable befor
the Iudge at that great generall
day of Iudgement; and be cloathe
with the white Robes of Righteous
nesse, & stand in the number of thos
vnto whom Christ shall say, Come y
Reuel. 19. 3. blessed children of my Father, inherit th
Kingdome prepared for you from th
Mat. 25. 34. beginning of the world. This Go
grant (without whose helpe, all t
labour of man is vaine) euen fo
his deare Son Christ Iesus his sake
our Redeemer and only Sauiour, t
whom with the Father, and the he
ly Ghost, be all honour, glory, praise
power and dominion, both now an
for euermore. Amen.

FINIS.